

The Sun.

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than a score of States give the animal protection, and among fur bearers in the United States the skunk is second in importance. The muskrat alone exceeds it in total value of fur produced.

Under the stimulus of high prices there is always danger that trappers will deplete the trapping grounds and permanently decrease the number of fur-bearing animals, but the campaign of education in conserving wild life will produce an enlightened public opinion which will eventually protect the fur bearers.

Bitter Fruit of Mad Dreams.

Could the American people want any better testimony regarding the purpose and effect of the proposed League of Nations than the calls and appeals of all the foreign races and peoples that we come into it on terms they impose; than their common fear that we will not come into it because of what it will cost us and do to us?

If the League of Nations, in the amazing form it is offered to us, were as much for our good as for the good of all the nations and tribes of Europe, Asia and Africa, bankrupt in man power, bankrupt in money, bankrupt in prospects, is there a chance that they would impose us, as they do impose us, to contribute our power, our wealth, our sovereignty, our destiny to their needs and uses?

Is there a chance that if instead of being the one great asset of the league we were a liability they would beseech us to come in? Is it a certainty that they would let us come in? Think of the plan published in a Paris newspaper last week and brought to us by the cable, to have a pooling of the funds of the peoples to pay pensions to the sufferers from the war! In brief, the suggestion is that there should be a yearly disbursement, as the League of Nations' first budget, of some \$120,000,000. Of this amount the United States would be expected to supply 36 per cent, or some \$115,000,000; Great Britain, 9 per cent, or some \$28,000,000; France, 5 per cent, or some \$16,000,000; Italy, the same amount, with the rest divided among Japan and the smaller nations.

The distribution suggested would be \$180,000,000 a year to France; \$78,000,000 a year to Great Britain; \$50,000,000 a year to Italy, and \$15,000,000 to the United States.

Of course this is plain lunacy. The American people would obliterate any home Government of theirs that ever dared even whisper such a proposal as a right and function of the league. The most visionary of our own league representatives in Paris could not fail to comprehend this fact. The wildest dreamer that hangs on the outskirts of our visionary delegates could at least sense the political danger of trying to lay such a matter before the American people. Of course nothing will ever be done by anybody with such an astounding, such an insufferable scheme. Nevertheless, that, the proposal of the Paris newspaper is merely the inevitable result of the league vaporings to which our own official delegates have given countenance, of which, indeed, they have been the inspiration.

The impractical, emotional, hysterical stuff that has been talked abroad in our name, that has been set a-wooing for flights as far as among the naked tribes of Africa and the aimless nomads of the deserts of Asia, has all started alike at the very fountainhead of our own delegation in Paris. Our league propaganda, beginning as a dream merely impossible or silly, was dashed around and around the earth, becoming a delirium wild, preposterous, monstrous.

It is inconceivable that the American people would ever go crazy over the dreams and visions in this proposed League of Nations. But it is not hard to understand how the world sick and ignorant, the needy and distressed, even those who are heroes on the battlefield but are children when listening to the fairy story, could go quite mad over the things that the American people seemed to offer them—the treasure, the bounty, the indulgence—when a great man went back and forth among the peoples of Europe telling them what America could do, was determined to do, would never give over insisting upon doing, to make all men free, to make all men joyous—to create a heaven on earth for all mankind.

What wrong in truth have we visionaries committed against those whom they thought they were trying to help when they were in fact but misleading them, with their witless vaporings, to later and cruel disappointment?

Motor Driving Reforms.

The most important feature of the Wheeler bill, which would amend the motor vehicle law and on which a hearing will be held in Albany tomorrow, is that it takes from the automobile owner the privilege of obtaining a license without first submitting himself to the examination which hired chauffeurs are obliged to undergo.

Under the terms of the proposed amendment a motor license will not be granted to any person to operate a motor vehicle "who is physically, mentally or morally unfit to do so; who lacks proper skill; who is grossly illiterate or does not speak the English language; or who has not a fair knowledge of the rules of the road." Obviously this is just, and obviously the character and intelligence of the applicant can be determined only by an examination similar to that which has long been used to test professional chauffeurs.

There has never been a good reason

why a man or a woman who happens to own a car should not be subject to the same tests of fitness that are applied to hired drivers. Most sane owners would welcome a law applying the examination to every driver, professional or amateur. They would know, as they drove along, that the drivers they met or passed had the knowledge of the rules of the road and the skill to follow those rules.

China and Japan at the World's Peace Table.

For centuries China looked down upon Japan as only a semi-civilized and a pupil nation. New Japan she considered a conceited young upstart. Her disdain amounted to insult, when the once island hermits turned their faces away from China and the graveyards that had so long dominated her culture and looked to the west. Japan was all the more denounced as a traitor to Asia when she sought not only a new civilization but the world's brotherhood. Sending her sons by the thousands to America and Europe, she invited out, in a reluctant stream, hundreds of experts in every line of human achievement; the United States being the most favored nation and the American continent the largest in a peaceful army of intellectual invasion. In a word, Japan led the van in the awakening of Asia. She met the impending clash of the Occidental advance more than half way.

As showing the depth and intensity of their adaptive conversion, the Japanese scholars virtually transformed their language. Out of the inexhaustible thesaurus of the Chinese characters they coined new ideographic combinations to meet the needs of the new mind. To-day it is actually possible to take a copy of THE SUN, which daily pictures the world in print, and to reproduce in Japanese, even to delicate shades of meaning, every news item, editorial article or report of learned societies. More than once has this test been made. As an aside to this assertion, it may be remarked that though the Japanese language as spoken by the women seems a silvery cascade of vowels and liquids, while from the masculine tongue drop harsh sounds, this is no sex question or purposeful vocal rivalry. Men make use of the new-fangled terms more numerously. The feminine voice is the vehicle of the pure and musical vernacular of old Japan. Chinese editors and authors, who once scorned these useful verbal devices made in Japan, now use them daily.

We cannot here even epitomize the progress of Japan, which went on steadily while in Chinese documents the Mikado's subjects were styled barbarians. While the Chinese fought among themselves, the islanders studied national development. Yet all the material triumphs from the day Commodore Perry showed his railway and telegraph at Yokohama in 1853 until the year 1919 are what our older thinkers would style "second causes." Back of all things seen or felt is philosophy—the guide of life and interpreter of things. To put into a sentence whole libraries printed on both sides of the Yellow Sea, the theory of life and thought taught in the Nippon since A. D. 1800 has been the real creator of the new Japan. Long ago rejected in China, this philosophy found a congenial home in Japan. It was there developed, making a ready welcome to the olive branch proffered by our President FRANKLIN. China is still in the fetters of the Confucian philosophy, which, in all its ramifications, is based solely on ancient authority. "Gashimu saith li" may be good scripture, but the American people are accustomed to test even the oracular deliverances of men in high places, however cryptic or whatever their alleged infallibility, by reason and experience; and in this Japanese and Americans are alike.

Why does the mind of Japan differ from that of China? The answer is best given in fact, not opinion. Without exception the Japanese prophets and the many martyrs before 1868 and since 1868, the statesmen, Generals and Admirals since 1860, have been devotees of the Oyomei, the traditional pragmatic philosophy. In this system of ideas vision and duty are one. Seeing what ought to be done, a man does not inquire of the graveyard. He honors the ancients, but he asks also of science, experience, expediency and right in order to find "the True Way between heaven and earth." How, not a vague idealism, but a looking at duty in all its relations, without fear or flinching. At Paris it is pre-accident Confucianism and clear prevision of the future that are in friction, though we hope not in irrepressible conflict.

For, granted that China's sovereignty seems to be threatened and that Japan has bullied her big neighbor, whose fault is it? Can the Chinese Government be trusted to fulfill its promises without pressure of modern ideas and resources? Generous Americans might at once say, yes; but a Japanese can no more forget the past than we can ignore Washington's warning against "entangling alliances," under whatever name called or notion classified. The burnt child wants protection against future fires, for the scars of former contacts are visible and not to be jested at. Only a generation ago, when the controversy over the suzerainty of the Loo Choo (Ilu Kiu) Islands, claimed by China, opened, both sides, following the model of the Washington arbitration, united in appointing a Joint Commission to decide the issue.

After weeks of session in Peking, China, finding the case likely to go against her, dissolved the gathering and virtually violated a treaty by

handing the whole subject over to a bureau in her Home Department. Japan swallowed the humiliation and did not go to war. When, however, after the treaties by Japan, China and the United States that recognized the sovereignty of Korea and the Loo Choo convention, China claimed Korea as her vassal, by which act all the treaty nations were insulted, Japan went to war.

Apart from Japan's "paramount interests" in eastern Asia, recognized by the United States, Great Britain and other nations, certain facts are outstanding. First, nothing in Japan's policy, be it right or wrong, differs from that of England, France, Germany or Russia, during the past centuries. Second, Japan's supreme purpose, underlying her every act, even her joining the Allies in Siberia, is to keep open the trade routes to Europe—a policy definitely formulated after the war with Russia. Third, the determination, at all hazards and with all her resources, that China shall not be conquered or overpowered by any foreign power; for this the Japanese will fight. Fourth, that her people shall have equal influence and her interests in China shall be